

# Evangelization and Education in the North Carolina Mountains

ONE FEATURE OF THE CHURCH'S  
IMPORTANT WORK IN THE  
DISTRICT OF ASHEVILLE

BY THE REV. WALTER HUGHSON

[illegible]

⊕ *PARISH.*

✠ CHURCH or CHAPEL.

✦ *MISSION, but no Building.*

S PAROCHIAL OR MISSION SCHOOL.

◇ HOME OF CLERGYMAN.

X PLACE WHERE CLERGYMAN SHOULD BE LOCATED.

## RAILROAD.

*VIRGINIA.*

TENNESSEE

GREAT SMOKERS

## GEORGIA

*SOUTH CAROLINA*



THE RECTOR OF MORGANTON, N. C., AND HIS LAY HELPERS IN THE MOUNTAIN MISSIONS

## Evangelization and Education in the North Carolina Mountains\*

WHAT THE CHURCH IS DOING IN THE DISTRICT OF ASHEVILLE — THE LARGEST RESULTS FOR THE LEAST MONEY—A WHOLE SCHOOL FOR \$300 A YEAR

BY THE REVEREND WALTER HUGHSON, RECTOR OF MORGANTON AND ARCH-DEACON OF ASHEVILLE

A NIGHT ride on the train from Washington, D.C., brings one into the centre of the District of Asheville in the western part of North Carolina, and within the borders of what is sometimes called the "New South." This part of the State is known among tourists as "The Land of the Sky." As we go through the district on the train, or in a wagon, mountains and great hills are all about—mountains higher than the White Mountains and peaks the highest east of the Rockies.

The District of Asheville covers a much larger area than one might be led to believe by an impression that has in some way gone out through the land. As a matter of fact, it is as large as the

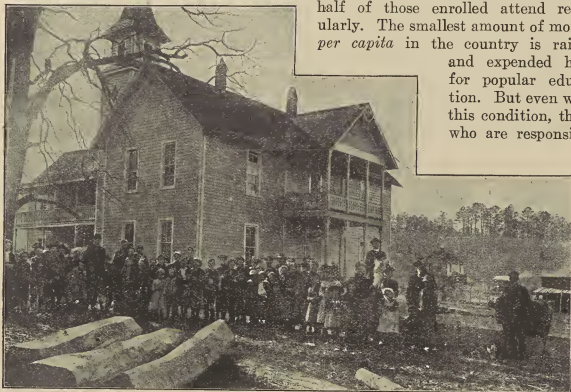
States of Massachusetts and Connecticut combined. Its twenty-seven counties contain 11,326 square miles. In the district live over 420,000 people, as many as in the Missionary Districts of Boisé, Montana, and Alaska combined. The increase in the population has been nearly twenty-five per cent. in ten years. The new manufacturing interests and the magnificent climate have brought many thousands of people here to make their permanent homes. About 50,000 of the people are Negroes. The percentage of foreign-born inhabitants is less than in

\* The District of Asheville was cut off from the Diocese of North Carolina in 1895. Its first and present bishop, the Right Rev. J. M. Horner, D.D., was consecrated in 1898. Present number of clergy 28; parishes and missions 71; communicants 1,850. Asheville has completed its apportionment for 1902 of \$532.

almost any other part of the United States.

Scattered widely over the district are the hardy Southern mountaineers, so well known everywhere in the land. Most of them are isolated and secluded by force of conditions. The roads are easily the worst in the United States. Few who have never tried it would believe it possible to drive a horse and wagon over them. But the horses are trained to

The district is almost entirely rural. Asheville is the only town of any size in the district, and that has but about 15,000 people. The people being so widely scattered over such a large area, it is difficult in many locations to find a common centre within the reach of all. Consequently schools are comparatively few and poorly attended and teachers often inefficient. Not more than one-half of North Carolina's population of school age is enrolled on school lists, and not more than half of those enrolled attend regularly. The smallest amount of money *per capita* in the country is raised and expended here for popular education. But even with this condition, those who are responsible



A MISSION SCHOOL IN THE WAYNESVILLE GROUP

travel in the gullies, and sometimes it seems as if one were riding or driving on an elevated platform above the horse. For weeks and sometimes months these roads are almost impassable, and yet they are for a large portion of the population the only means of transportation and communication.

The old system of barter still prevails in many sections. One of our mission teachers says that a five-cent piece in the eyes of some of her people looks as big as the moon. Another employed a mother in the work of her mission house who had never in her life seen as much as two dollars at one time.

for it, and perhaps would have it continued, are being pushed to the background, and from every platform and pulpit there goes up the cry for education.

It has been stated that there are 17,000,000 people in the South, of whom none live in a village of a thousand inhabitants. Ten millions of whites of our native American stock, with 3,500,000 of children of school age usually unprovided with good schools! In Northern cities where two-thirds of the population are foreign-born, much is being done by native-born philanthropists. Is not our duty to do something for those of our own blood equally urgent?

Wisely, the Church has accepted this call in the District of Asheville. It goes with its arms extended in this effort to educate. The assistance that has been given has come from those who have appreciated the need. But there have been no great gifts in money to our field, only great gifts of loving sacrifice.

We have now twenty-two Church schools, taught by thirty-six teachers; most of them open eight months in the year. We have an enrolment of nearly 1,000 children. We should have fifty schools and as many teachers. To do this work we need at least \$10 a year for each child. That trifling amount will provide a scholarship. To supply a teacher for one school costs \$300 a year. That amount will endow a school; or \$25 keep a school going for one month. When the State does all this educational work, we shall use our present school buildings exclusively as chapels and our mission houses as rectories. Nothing will be lost. The work is already being grouped around centres. The next move will be to establish permanent industrial and Normal schools in each county, carried on by the same corps of teachers, and the

local mission chapels can be cared for by the workers at these centres. Is the plan feasible?

A glance at the record of the work now done in three centres during the past year will be interesting. The Waynesville missions are in charge of the Rev. Edward S. Stone, assisted by the Rev. George J. Sutherland and 4 teachers. There are 7 missions, 2 schools with 114 scholars. There have been 607 services, 75 baptisms and 50 confirmations in the last year.

The Lincolnton missions are in charge of the Rev. W. R. Wetmore, D.D., who has been working there for forty years, assisted by the Rev. D. T. Johnson and 5 teachers. There are 8 missions, 5 schools, and 137 scholars. There have been 417 services, 26 baptisms and 21 confirmations during the past year.

The Morganton missions are in charge of the Rev. Walter Hughson, archdeacon of the district, assisted by 7 teachers and 7 lay-readers. There are 6 missions, 6 schools and 288 scholars. There have been 1,210 services, 79 baptisms and 52 confirmations in twelve months.

If the average results in the Church in



ST. STEPHEN'S SCHOOL FOR NEGRO CHILDREN AT MORGANTON



THE CHAPEL OF THE CROSS, THE MISSION HOUSE AND THE CONGREGATION, BURKE COUNTY



the United States were equal to those of our leading centres in this district, the number of baptisms in the whole Church would have been about 400,000 last year instead of 60,000, and the confirmations would have been 275,000 instead of 46,000. This is a strong argument on behalf of the wisdom of the plan of this district in carrying Christian education with the preaching of the Gospel. In the other portions of the district there are

of comparison. We would not push the comparison unfairly, yet the facts brought out in the following table, showing the number of baptisms and confirmations in a few typical parishes doing aggressive work in large cities, and the same results in three of our Asheville missions, are suggestive. The Asheville expenditures include all money used for improvements as well as for actual current expenses.

	Baptisms.	Confirmations.	Expenditures.
Waynesville Missions and Schools . . . .	75	50	\$2,500
Lincolnton . . . . .	26	21	2,150
Morganton . . . . .	79	52	3,500
Totals for three Asheville groups .	180	123	8,150
St. George's, New York . . . . .	181	204	74,683
St. Bartholomew's, New York . . . . .	62	121	147,445
Holy Trinity, Philadelphia . . . . .	34	90	40,626
The Saviour, Philadelphia . . . . .	53	45	16,821
Emmanuel, Boston . . . . .	33	27	23,838
Holy Trinity, Brooklyn . . . . .	24	29	39,509

nine or ten isolated schools, but all doing an excellent work. There should be at least ten more centres like Lincolnton, Waynesville and Morganton, and around these centres a like work could be built up on mission and educational lines.

The work of a parish or a mission cannot be fully expressed by the number of persons baptized and confirmed in it from year to year, or by the amount of its parochial expenditure. But the figures showing these results and the outlay incident to them do offer some basis

An industrial school has already been successfully started at Arden, in charge of the Rev. T. C. Wetmore. The bishop is planning the same work at Valle Crucis. This place is the centre of six mission stations, in three great mountain counties, from twenty to fifty miles from the railroad. This work has been carried on at Valle Crucis for more than fifty years, struggling hard, but never losing its identity. The mission school is flourishing, but the time has come to make the change to an industrial school.



THE WAYNESVILLE MISSION FOR NEGROES

For this, we need \$30,000. This amount will do more good for the uplifting of our people than the same amount placed in any college in the land.

The work in the District of Asheville has been marked by wise and economical administration. All the workers are making sacrifices. The teachers are a most self-denying body of men and women. The hardships are many and at some places like those in the early history of the country. The people are almost all Anglo-Saxons of ancient lineage, proud, but often pitifully poor, energetic, but uneducated and deficient in mechanical skill, and with great possibilities for finely developed character.

We need 1,000 scholarships at \$10 per annum.

Our own people in the mountains are learning to give. One teacher writes: "It is not often we receive money. Even the school child needing a pencil will bring an egg in exchange. A few days ago I found a woman and two children waiting on the mission house porch. They had walked four miles. The mother had a chicken which she gave in payment of her systematic offering pledge for the Church, and a gallon of cherries to pay for a child's dress, while the little five-year-old girl had brought some strawberries to buy herself an apron."

The education of the heart has gone on with that of the head. We are trying to make giving a part of worship here.

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